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of the worker in his study must bring its fruit. Gezer and Taanach have thrown a flood of light upon pre-Israelite cult and civilization, and have opened our eyes to unlooked for possibilities. Of Hebrew life it is true we are at present less informed, and each discovery in this field seems to bring fresh problems. But the conviction is irresistible that although much remains to be done in the less fascinating departments of philological study and of literary and textual criticism, it is from the archaeology of the lands of the Bible that Biblical study will profit most in the future. Unfortunately, in this country at least, this is pre-eminently a subject in which little practical interest is taken.

S. A. Cook.

IBRÂHÎM IBN JA'KÛB ON LEVITICUS XXIII.

Das Festgesetz der Samaritaner nach Ibrâhîm ibn Ja'kûb. Edition und Uebersetzung seines Kommentars zu Lev. 23 nebst Einleitung und Anmerkungen von Dr. SIEGMUND HANOVER. (Berlin, 1904, in 8vo, 74 + xviii pp.)

WHEN Klumel, some little time back, edited for the first time, as an "Inaugurat-Dissertation," a large portion of Ibrâhîm's Samaritan-Arabic Commentary on the Pentateuch (cf. my review in *J. Q. R.*, XVI, pp. 402 seq.), it was easy to foresee that other publications of a similar nature would speedily follow. The publication under review represents a step forward, seeing that the editor has placed before us something which forms a complete work. New conclusions on the festival law were certainly not to be expected. The Samaritan conception of this law is already well known (so far as the general principles are concerned), especially from the researches of Geiger, who had before him also Ibrâhîm's Commentary. Moreover, it is just in the Commentary to Leviticus xxiii that we miss the discussion of the most interesting points, those points on which the Samaritans, like other sects, set themselves in opposition to Rabbinism. I refer to such matters as the explanation of בֵּין הָעֲרָבִים (cf. on this *Revue des Études Juives*, XLV, 176 seq.) and מִמַּחֲרַת הַשַּׁבָּת (cf. *Monatsschrift*, XLI, 206, and *J. Q. R.*, XVI, 407). We equally miss points on which the Samaritans followed their own independent lines, as e.g. the prohibition of all manner of work on festivals (cf. *Revue des Études*

Juives, l. c., p. 184). Dr. Hanover has, however, partly filled the gap by citing in his Notes (pp. 54-74) extracts from other passages from Ibrâhîm's Commentary, in so far as these concern the festivals and have not already been communicated by Geiger (*Z.D.M.G.*, XX, 532 seq.). See Dr. Hanover's notes 53, 67, 74, 125, and 133; compare also note 58. He has also given in his Introduction a presentation (by no means exhaustive) of Ibrâhîm's exposition of the festival law, as compared with the views of the Rabbanites and Karaïtes (pp. 23-32).

The date assigned by Dr. Klumel to Ibrâhîm was the fifteenth century (see *J. Q. R.*, l. c., p. 403). Dr. Hanover (p. 6) would place him a century or even two centuries later, on the ground that in the Commentary to Exod. xii. 16 the use of coffee and tobacco is referred to (طبيع القهوه وشرب الدخان), and these products, it is assumed, first came into use in the Orient at the beginning of the sixteenth and in the seventeenth centuries respectively. But it is, on the other hand, difficult to assume that so late a Samaritan could have composed a commentary so comprehensive in scheme and so rich in contents. And, as regards coffee, it was brought from the African coast to Aden before 875 of the Hegira (=1470-1), according to an Arabic report (in de Sacy, *Chrestomathie arabe*, I², 412; cf. *Encyclopedia Britannica*, s. v. Coffee). Tobacco certainly first reached Europe in 1558, and the Orient at the end of the sixteenth century¹; but دخان does not only mean tobacco but is used in other senses by old Arabian authors (see Dozy, s. v.). Nevertheless Ibrâhîm cannot be placed earlier than the end of the fifteenth century, for the Ja'kûb b. Ḥasan-al-Muḥsin, cited by Ibrâhîm (see Hanover, p. 19), is most probably identical with Jacob b. Maḥasin of Damascus, the copyist of a Samaritan MS. of the years 1482-88. (See Steinschneider, l. c., p. 327, n. 19, and *Oriental. Litt.-Zeitung*, VII, 357.)

Like all Samaritan authors, and particularly those of later date, Ibrâhîm could not escape the influence of Rabbinical literature and tradition, but the instances adduced by Dr. Hanover (pp. 20 seq.) are not conclusive. Yet such influences can be proved from the Commentary to Leviticus xxiii, edited by Dr. Hanover. Thus, e.g. the assumption (p. xi, line 10) that the date of the Day of Atonement corresponds to the day on which Moses completed his 120 days' fast (thrice forty days) reminds us of a similar Talmudical opinion (*Seder Olam*, c. vi and parallels; cf. Hanover, note 139). So, too, the view that God pardons on the Day of Atonement only those whose repent-

¹ A Spanish work on Tobacco by Monadres, which appeared in 1571, was not long afterwards translated into Arabic in the Orient by a Karaïte, Scha'bân b. Ishâk. See Steinschneider, *Die arab. Literatur d. Juden*, § 208.

ance includes a determination not to commit the sin again (p. xi, line 2 from bottom: *בְּשֵׁרָא אֵין לֹא יֵעוּד*) entirely agrees with the Talmudic view (cf. Maimonides, *הלכות תשובה*, ii. 2; the passage from the Sifrâ quoted by Dr. Hanover in note 141 does not, strictly speaking, belong here). Interesting are the various explanations of the 'Asereth-festival (p. xiv), among them the theory that God forgives sins on this day—an idea which, as Dr. Hanover rightly remarks (p. 22), has relations with Kabbalistic conceptions.

The text is carefully edited, and there are only a few unimportant misprints¹. The translation (pp. 34–53), which I have only in part examined, seems to be very accurately done.

SAMUEL POZNAŃSKI.

DAS GEBETBUCH NACH JEMENISCHEM RITUS.

AM Schlusse meiner Notiz "Zum Schriftthum der süd-arabischen Juden" (*J. Q. R.*, XIV, 757)² erwähnte ich, dass der jemenische Siddur, ausser in Jerusalem 1894–98, auch noch in Wien 1896 erschienen ist, dass mir aber jede nähere Nachricht über diese Ausgabe fehlt. Während dessen aber habe ich diese Edition (= W.) erhalten, die ich nun hiermit kurz beschreiben will und auf solche Weise die interessante Abhandlung Bachers (= B.; *J. Q. R.*, XIV, 581 ff.) über die ed. Jerusalem (= J.) vervollständigen.

Zunächst sei bemerkt, dass W. nur die in J., Bd. I, enthaltenen Gebete in sich fasst, somit die Festgebete ausschliesst. Sie ist also für den praktischen Alltagsgebrauch bestimmt, und damit erklärt

¹ P. ii, last line *رجل* read *زجل*; p. vi, line 17 *تعالی* read *تعالی*; p. vii, line 5 *وتقربون* read *وتقربون*; p. xvii, line 1 *وتفرحون* read *وتفرحون*; p. 68, line 14 *تعالی* read *تعالی*; ib. line 25 *خلافهم* read *خلافهم*. Besides this, on p. xiii, lines 14 and 21, and p. xv, line 4 from the bottom, *السكوت* must be corrected to *אל סכח*, and the note of interrogation, p. xiii, line 5 from the bottom, must be removed. Note 100 seems to have fallen out by an oversight.

² Es ist mir entgangen, dass bereits Steinschneider auf die Adener Ausgabe des *מִקְדָּשׁ דָּוִד* hinweist (s. *J. Q. R.*, XIII, 476), nur hat er Jahjā b. Jakob Ṣāliḥ mit Jahjā b. Josef verwechselt. Von letzterem erwähnt er auch noch ein arab. Schriftchen *שִׁירֵי מִדְּרָה* über Menstruationsgesetz, ed. Jerusalem, 1894.